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APPENDIX VII.

[Vide answer to starred question No. 501 asked by Sri K. P. Gopalan, at the meeting of the Legislative Assembly held on 21st December 1954, page 569 supra.]

The deceased was a resident of Kodunthirapalli amsam, Malabar district. He figured as an accused in a case registered in the Palghat Kasba Police Station under sections 457 (Lurking house trespass by night for committing offence punishable with imprisonment) and 380, I.P.C. (Theft in dwelling house). He was arrested on the night of 21st October 1954 and put into the lock-up of the Police Station at about 8 p.m. that day. The next morning at about 6 a.m. a Police Constable found the prisoner lying dead on the floor with a cloth wound round his neck.

The Subdivisional Magistrate (Judicial), Palghat, conducted the inquest and also held an inquiry under section 176, Criminal Procedure Code. All the witnesses examined by him deposed that the prisoner was not ill-treated by the police.

The Civil Assistant Surgeon, Palghat, conducted the autopsy. He found signs of death by hanging on the body but no injuries external or internal. He expressed the opinion that the deceased would appear to have died of asphyxia probably due to hanging.

After considering the evidence recorded by him, the Subdivisional Magistrate has arrived at the finding that the prisoner must have committed suicide.

Apart from the enquiry held by the Subdivisional Magistrate under section 176, Criminal Procedure Code, the Executive First-class Magistrate, Palghat, held an enquiry under Police Standing Order No. 157. His opinion as regards the cause of death is the same as that of the Subdivisional Magistrate (Judicial). His enquiry has, however, disclosed certain irregularities on the part of the Sub-Inspector and some of the Police Constables attached to the station. Departmental action will be taken against these officials.

APPENDIX VIII.

[Vide answer to clauses (a) and (b) of starred question No. 507 asked by Sri A. Ratnam at the meeting of the Legislative Assembly held on 21st December 1954, page 571 supra.]

*Scheme proposed by Sri A. Ratnam, M.L.A., Leader,
State Scheduled Castes Federation.*

I suggest the following scheme for the removal of untouchability in the Madras State :—

At Headquarters, 300 social workers belonging to all communities reserving 50 per cent for Harijans to be trained for a month to do the social work for the removal of untouchability in the State and they may also be given training in cottage

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industries according to the needs of the localities as the untouchables need more economic uplift. After training they will be distributed to all districts at the rate of 25 for each district. They start 2 or 3 Social centres in each taluk of the district and they also teach cottage industries in the centres for Harijans according to the local needs. The social workers may also do propaganda for the removal of untouchability covering an area of about a radius of 5 miles. The village munsif and local police may be asked to co-operate in the work. The public schools, chavadis and other common (public) places may be made available for the centres wherever they are available. About 25 persons including women may be given training in cottage industries in each centre in the forenoon and they may be asked to do social work in the afternoon. On each Sunday or Saturday the social workers will lead a party of workers to do propaganda work in the surrounding villages regularly for the removal of untouchability. The sale-proceeds of the cottage industries made in the centre may be utilized for workers who actually work the industries to encourage them to carry on this work among their people for self-helping in the future life. This may be a sort of inducement for the Harijans to join in large numbers to encourage the movement. These centres may be provided with all materials and equipments necessary for the work. The social workers may also do the work as a Missionary may do among the Christians as they have been doing in the past to make the poor people to understand their self-respect and eke out their earnings in legal ways.

The details of the cost of the programme will be as follows :—

Headquarters office.

	RS.
(1) Buildings rent at Rs. 100 per mensem for 12 months.	1,200
(2) One clerk on Rs. 75 for 12 months — —	900
(3) One peon on Rs. 30 for 12 months ... —	360
(4) Stationery and books, etc., for 12 months.	1,000
(5) Printing of posters and pamphlets, on untouchability for all districts at Rs. 1,500 per district for 12 districts.	18,000
(6) Furniture, typewriter, Gestetner machine, etc.	5,300
(7) Postage, lighting, contingent charges ...	1,240
(8) Travelling allowance to the Provincial Organizer. .	4,800
25 Social workers per district at the rate of Rs. 50 per mensem for 12 months for 12 districts. 50 × 12 × 25 × 12 (300 workers per year).	1,80,000
	2,12,800

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	RS.
Equipments and materials for cottage industries such as weaving, rope-making, tape-making, stitching, embroidery and equipment for propaganda work such as harmonium, mirthangam, band, mouth horns including contingents, etc., at Rs. 500 per centre for 300 centres.	1,50,000
Construction of social centres at Rs. 2,000 per district for 12 districts. (The public schools, chavadis, and vacant buildings wherever available may be used for the purpose without any cost.)	24,000
Discretionary grant at the rate of Rs. 1,250 per district for providing sanitary amenities, roads, pathways, sports, bajanas, educational needs, legal aid, etc., Rs. 1,100, 12 districts.	13,200
Total ..	4,00,000

(Rupees four lakhs only)

The local officials as well as officers of all departments may be requested to aid the social workers whenever necessary to carry on their work successfully. The caste people may also be requested by the Government by a special request to co-operate in the work and help as much as possible to make the attempt a success.

I shall be the Organizer for the above scheme and I am also willing to co-opt if any other non-officials are willing to undertake the abovementioned scheme. I have got branches of organizations, and adequate members of social workers in all villages in the State who are willing to undertake without any cost. I am also editing and publishing a Tamil Weekly which is familiar and largest circulation in all villages in the State for the past 7 years. I shall also see that special articles are published on the subject. I can also write articles in the dailies if necessary.

Scheme proposed by the Tamilnad Harijan Sevak Sangh jointly formulated in consultation with Sri A. M. Rathnaswamy, President of the Depressed Classes League, Madras.

The scheme for eleven Tamil districts will cost as follows :—

	RS.
District Sevaks— $11 \times 187-8-0 \times 12$	24,750
One upper division clerk to look after (correspondence work)— $11 \times 111 \times 12(80-24-7)$..	14,650
One peon— $11 \times (18-11-3) \times 12$	5,150
Taluk Sevaks— $11 \times 16 \times 67\frac{1}{2} \times 12$	1,42,560
Total ..	1,87,110

NOTE.—There should be two Sevaks—One Harijan and one non-Harijan in every taluk.

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	RS.
Propaganda and discretionary grants for sanitary improvements and other items referred to in paragraph 4 above, $11 \times 2,000$.	22,000
Legal aid, 11×400	4,400
<i>Madras headquarters—</i>	
Printing of posters	5,000
Staff, stationery, etc.	5,000
Grand total	2,23,510
	or
	2,23,500
Deduct 20 per cent	44,700
	1,78,800

The Harijan Sevak Sangh will work out details and submit the detailed schemes after the above proposals to entrust the work to it is approved by the Government.

There will be a taluk committee to advise the Sevak with the Local Tahsildars and District Welfare Officer and important non-officials of the taluk as members of the committees who can mould the public opinion in favour of the abolition of untouchability. At Madras there can be a committee in which the Director of Harijan Welfare can be a member. All the non-official members will not be eligible for any travelling allowances. The two taluk sevak and the taluk committee should take up one firka after the other and concentrate their attention on the removal of untouchability. The various items of work they have to do are (1) temple entry and creating the habit of temple-going among Harijans; (2) entry into the hotels and saloons and all other public institutions in each village; (3) opening up of all public and private wells to Harijans which are used by other caste people and (4) inter-caste social gatherings including lunches and dinners served by Harijans, etc. They should take one village after the other and convert the public mind in favour of Harijan uplift by an intensive drive.

Malabar and South Kanara districts.—On the same terms, and conditions the District Sevak Sangh of these districts can be given the proportionate grants referred to above and the District Harijan Sevak Sanghs asked to carry out the activities under the guidance of the Collectors.

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*Scheme proposed by Sri A. M. Shanmugam, Director,
The Hindu Dharma Sangha.*

The question of the removal of social disabilities of Harijans could be best tackled by a composite body of caste Hindus and Harijan workers under the leadership of a caste Hindu, preferably a Brahman who has a genuine interest in such work without any mental reservation in mixing up with Harijans and a Deputy of his, to assist him preferably of Harijan community itself who is a tried social worker and who could easily move with caste Hindus without any inferiority complex in doing so. In this connection we welcome the offer made by the Harijan Sevak Sangh of Tamil Nad and for our part it will be a pleasure to co-operate with them and work as we have confidence and regard for the present Secretary Sri L. N. Gopalaswamy Iyer. We desire to mention by the way that ours is an organization manned by Harijans predominantly carrying on non-political work in the sphere of religious, social and moral improvement of the Harijans and other masses who come under our influence. The printed matter enclosed herewith will give you roughly an idea of the work we do.

It is better, cheaper and more expedient to allow the work to be managed by a non-official body with a chief and a deputy to the leading executives. They shall be assisted by an advisory body of five members of which one shall be a Government official.

A similar committee may be constituted in the district headquarters also with the Collector or his nominee to represent the Government.

The main headquarters shall be in the City and it shall be managed by the chief and his deputy with one or two staff as the volume of work might demand.

There are now ten districts excluding the City, South Kanara and South Malabar and there shall be stationed District Officer with his community centre, if accepted.

For the present each taluk shall be a unit and a worker may be placed in charge of that centre. Later the taluks may be subdivided and workers may be appointed for each subdivision. Thus on an average ten or eleven persons excluding the District Officer may be allowed to work in the present period.

Retired Government officials, college and high school teachers (retired) who have shown some aptitude for this kind of humanitarian work may be recruited on honorary allowances. In other cases regular staff on regular pay may be drafted.

The pay of the chief and his deputy and the workers in taluks, etc., shall be discussed by the committee and fixed.

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There shall be a community centre in each district and taluk and that centre shall be of the following pattern :—

(a) Situated wherever it is possible midway between the Harijan and non-Harijan quarters.

(b) With quarters for the worker to stay there so that he may be easily contacted and be of service as a friend, guide and philosopher and in short, a model to be followed by the people around him.

(c) With a shrine and a zink-sheeted hall for the congregation of the people, once in a week at least, on an appointed day and hour for purposes of taking moral and religious instructions as envisaged in our manifesto. The deity may be according to the option of the people that come under the jurisdiction of that community centre. Preference should be given for the installation of God Shiva or Subramania or any other form of Vishnu. The Amman worship has become intimately associated with, unfortunately, all sorts of repulsive ideas and this has a devastative effect upon the minds of the Harijans. This should be taken note of in our uplift work. This is also a complaint of the caste Hindus especially the Brahman and the Vellala against the masses especially the Harijans.

(d) With a small reading room and library of Tamil books of useful and elevating nature.

(e) With provision for a first aid and other medical relief for ordinary ailments and it shall be left in the charge of the worker.

Our plan of work will be both removal of social disabilities of the Harijans and also reclamation of the community especially in moral sphere as any progress achieved in other directions without this vital basis will push them down to their old position as soon as external aids and props are withdrawn. Leaving aside the group that act out of sheer prejudice and spite, there is a portion of the caste Hindus who have shed their old habits of thought and who sincerely sympathize with the aspirations of the Harijans and desire to give them a lifting hand. Their complaint is about the repulsive ways of the Harijans which, unfortunately, these people have contracted during the centuries of segregation and suppression. We, therefore, feel that apart from inducing the Harijans to assert their rights and assisting them to do so, and forcing the caste Hindus to concede the rights of the Harijans, under pressure of law some reclamation work like inculcating in the minds of the Harijans a love for decent and disciplined life will go a great way in making them acceptable in the non-Harijan quarters without the State or any other body recommending their case, for accommodation. This is better done through religion than through any other means to have an enduring effect on them. Further the common factor between the caste Hindus and Harijans being religion Hinduism and religion in its accepted sense being a levelling factor we can touch upon the religious sentiments of the caste Hindus to

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accommodate the Harijans, they being of the same religion, citing other religionists fervour in this regard. Further an erroneous conception prevails in the minds of the non-Harijans that religion permits them to excommunicate the Harijans. This has to be countered through religion with the available material in our sacred literature of Tamil and Sanskrit languages we can make easy progress by carrying conviction in the minds of non-Harijans and persuade them to come down.

In this connexion, we desire to mention that wherever the worker is willing to assume a special dress of the missionary like the one we have in view he may be allowed to do so. This is, however, only our suggestion.

This apart, the law of the land should be widely promulgated, and constantly too. The people have got to be told that we are to-day under altogether a different form of Government which penalizes the practice of untouchability in any form, and that the Harijan, according to the law of the land, is entitled to be treated on equal terms in the matter of using public institutions and, etc. In most areas especially in the far-flung rural areas, the people are not at all conscious of the implications of the Democratic form of Government. All that they know is, once in a way, an election comes and they will be pulled to the booth and they should, as it occurs in many cases, as it did in the knowledge of the writer even in a Metropolis like Madras (they) should vote as they have been directed to vote. They have got to be apprised of many things pertaining to a People Government all on educational basis without getting into politics as such. This has got to be done through leaflets and other modes of communication. At the same time, similar propaganda work calculated to open the eyes of Harijans, to adapt themselves to the changed conditions of life in the country, will have to be carried out. Thus a double-sided approach is necessary.

Wherever persuasion fails and the caste Hindus are adamant, the Harijans should be encouraged to assert their rights, and all legal and moral assistance shall be collected to back them.

The available funds may be used to the fullest extent in opening as many centres as possible and expending some more money on the shrines and the quarters of the workers, instead of allowing it to lapse. This will be useful when we commence our work in the next year.

We can furnish some workers from the Harijan community and they can be merged with the caste-Hindu workers and detailed for each centre. (Please note that I am not suggesting two workers, one a Harijan and the other non-Harijan, but only one, either a Harijan or a non-Harijan for each centre.)

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*Scheme proposed by Sri V. A. Giri, Secretary, the Madras
Scheduled Castes Welfare Association, Madras.*

The Government of India should be congratulated for the proposed allotment of three lakhs of rupees to the Government of Madras State and their intention to disburse such amount to the social organizations engaged in Scheduled Castes welfare work should be accepted by all. But my fear is that desired result cannot be achieved by advancing this allotment to such social organizations. Our experience shows that the Social Service Organizations such as Harijan Sevak Sangh and other allied organizations have become the virtual monopoly of a particular section of the advanced communities without directing their full energies towards the betterment of the socially backward Harijans. If Government of India really want to help the Harijans in this Great Union, the amount so allotted should not be disbursed to the Service Organizations, and should be entirely placed at the disposal of the Director of Harijan Welfare, Madras.

In India the general public has some respect to the State authorities and as such the entire amount so allotted should be utilized along with the usual budget allotment of the Harijan Welfare. The official agencies should carry on the work with the non-official co-operation for the eradication of untouchability. I therefore put forth the following suggestions for the consideration and implementation :—

Appointment of District Welfare Officer and his staff.—At present a Tahsildar of the particular district is appointed as a District Welfare Officer and the changes in the personnel are very frequent. The officer is under the administrative control of the Collector and he is not a member of the Harijan community. The interest taken by such officers at present in respect of Harijan problem is not at all appreciable and as such the problems of untouchability has not at all been touched. At times when the Harijans are in difficulties, the Welfare Officers are not in a position to take any strong action owing to official consideration.

It is, therefore, suggested that the Harijan graduates connected with the social work should be appointed as District Welfare Officers and they should be under the control of the Director of Harijan Welfare, Madras. He must be an independent officer in the district to tackle the Harijan problems without fear or favour.

The District Welfare Officer should be assisted by the Taluk Welfare Inspectors to attend to the local problem promptly and to bring to the notice of the District Welfare Officer for speedy redress and relief. In every taluk, there should be a "Taluk Welfare Committee" composed of Harijans and Non-Harijans with the Taluk Welfare Inspector as the head to carry out the propaganda work in the villages. The member of the Taluk Welfare Committee

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may be paid daily allowance for the attendance. Then the District Welfare Officer will be looked upon the Harijans as their protector and guardian in the district.

Admittance to restaurants and eating houses and display of boards.—Since the Scheduled Castes are not allowed freely in the restaurants and eating houses in the rural areas in spite of the existing rules, provision must be made in the licence issued by the municipal and panchayat authorities for the prominent “display of boards” allowing freely into those places. The boards must contain “Harijans are welcome”, etc., and these boards should be permanently placed in front of the eating places. This should be extended to hair-cutting saloons and laundries.

If necessary the municipal authorities must induce the owners of the restaurants to appoint one Harijan invariably for serving purposes with the badge ‘Harijan’. This arrangement will gradually bring about a close union and the untouchability will be pushed back to the background in the daily life.

Common wells.—Under no circumstances digging of separate well should be encouraged. As far as possible Caste Hindus and Harijans should be encouraged to take water from the same wells. If there is any disturbance, the District Welfare Officer along with the Police should take prompt action to afford relief and protection to the Harijans to ensure justice.

Harijans to run restaurants.—Harijans are economically backward and they are not in a position to start any restaurant boldly owing to financial difficulties. The Harijan Welfare Department should advance loans to Harijans to start such restaurants in the suburban areas and thus to forge a compulsory union between Harijans and non-Harijans. They should be encouraged to become business-minded.

Assignment of waste land to Harijans.—Priority should be given to Harijans in the assignment of lands. Since they are without an inch of land, they have to go to Caste Hindus for their livelihood and have to undergo all the inhuman treatment. The usual official opposition to the requests of the Harijan application should be eliminated; if they are economically strong, they will not entertain any inferiority complex and they will try to move equally with other Non-Harijans in the villages.

Creation of co-operative societies.—Co-operative societies should be formed and the Harijans should be encouraged to join in such societies. Loans should be advanced to them for the purchase of bullocks, carts and other agricultural implements to get themselves engaged in cultivation. It is brought to our notice that the Revenue department is not in a position to advance loans to the Harijans and as such the Harijans have to migrate with their families to far-off places for their livelihood. The creation of a co-operative society and advancing loans will be a great boon to them.

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Propaganda through posters and booklets.—Posters and booklets should be printed in vernacular and distributed to the public to co-operate with the Government for the eradication of untouchability. Utmost efforts should be taken to explain the various safeguards contemplated in the Constitution for the Scheduled Caste and the various laws passed for their protection. The posters should be displayed prominently in public places.

Public games and competitions.—Once in three months, such public games and competitions should be conducted by the District Welfare Officers in every taluk and the Harijans and Non-Harijans should be encouraged to take part freely in the competition without any caste feeling. This will have the way for the removal of untouchability. The present arrangement is not at all actively carried on.

Public propaganda through songs.—Songs should be so composed in such a way as to appeal to all sections to end untouchability. Such songs should be recorded and displayed in all the cinema theatres throughout the State.

Special role of the Police department. The ill-treatment of the Harijans is on the increase. So many cases have been brought to light about the bestial treatment meted out to the Harijans in the rural areas. Since the composition of the Police department is manned mainly by the Non-Harijans, full justice has not been rendered to them. On the other hand, they receive harsh treatment from the Police. If one or two Harijan Sub-Inspectors try to act in a just manner, they are dubbed as enemies of the Caste Hindus and their services are terminated on one pretext or the other. It is a matter of deep agony that the Harijans should live in such an atmosphere in the villages. In order to render full justice to them, it is suggested that every Police station should send a monthly return to the District Welfare Officer regarding the complaints received from the Harijans under their jurisdiction and action taken thereon. This will create a moral fear in the minds of the Police department to act in a just manner.

Temple entry and its effect upon the Harijan population.—The Temple Entry Bill seeks to allow the Harijans to go into the temple and worship. But unfortunately, this has not encouraged them to enter into such temples. On the one hand economic backwardness does not induce them. Even if they decide to enter the temples, they fear that they may be manhandled by the Caste Hindus. In order to make it a complete success, Harijans should be appointed in the management of the temples and charitable institutions; under that atmosphere, the Harijans will boldly try to mingle freely with the other Hindus inside the temple. In the rural areas, car festivals are conducted yearly and Harijans are not allowed to go there and offer worship like other Caste Hindus. During these occasions, a contingent of police should be posted even in respect of temples in the villages and the Harijans should be openly encouraged to enter and worship on such occasions. This will do a lot in removing the untouchability in villages.

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Special responsibilities of heads of districts administration.—

In one way or other the heads of district administration will come in contact with the Harijan problems and their difficulties. They should view them with utmost discretion and sympathy. Since they are heads of districts administration, they can do a lot in the removal of untouchability. Whenever they tour the district or camp in a particular place in the district, they should have an opportunity to advise all sections of the community to eradicate untouchability and to offer equal opportunities to Harijans as well. In this connexion, they may be requested to send a monthly report to concerned District Welfare Officer for information. Unless all those engaged in the district make it a point to serve this cause, it will be very difficult to attain complete success.

Mass appeal and meetings in the village.—Once in a month or two, some special meetings should be held in the centre of the villages and it should be presided over by an influential Caste Hindu. Through him, the Harijans and the non-Harijans should be brought to the same platform and the object of the casteless society should be explained. Thus a cordial atmosphere should be created among the different sections of the population in the villages.

General.—By these conciliatory methods, it is possible to turn a new leaf in the history of the village life. The problem of untouchability should be tackled on a war basis and every effort should be directed towards the elimination of untouchability.

I appeal for a fair treatment to the unfortunate Harijans.

Note showing the particulars of the scheme as finally approved by the Government of Madras for the utilization of the Grant-in-aid for the removal of untouchability in 1953-54.

Provision of multi-purpose cement platforms for Harijan families.—A community centre to provide enlightenment and entertainment regularly and as a place for social celebrations like weddings is likely to create a collective consciousness as well to serve a strongly felt need. In every village where there are more than 20 Harijan families, a community centre will be organized. A decently sized cement floor will be built in all the villages covered by the scheme. The floor would not be more than one foot above the ground level and the spot selected would be such as to be useful for variety purposes. When a pandal roof is put up over it during festival or other occasions, it would serve as a convenient pavilion. This will be near the Harijan houses but will also be accessible to Caste Hindus and others. This will serve as a play platform for children and as a drying yard for grain, etc. For this, the cost, if labour is provided free, is estimated at Rs. 500.

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2. *Equipment*.—Every centre will have—

- (1) standard equipment,
- (2) a standard programme of activities;

(3) a standard organization which will be of a committee of five, or which three will be Harijans and two non-Harijans interested in Harijan Welfare. The village headman will be the secretary of the committee everywhere. The equipment may consist of—

- (a) a radio set;
- (b) a library. In any case, some periodicals may be available for reading, and
- (c) an adult literacy centre.

3. *Programme*.—The standard programme will be of functions on every Saturday of the month in which all the Harijans and their sympathizers will participate.

The programme will be—

First Saturday—Bhajans.

Second Saturday—Reading from religious books.

Third Saturday—Reading on general subjects and dramas, other entertainments, games and sports.

30th of the month.—Which is already celebrated as “ Harijan Day ” will replace the fourth Saturday and will be devoted to the existing programme of worship in the temple, sharing of common services and facilities like wells, public choultries, hostels, hair cutting saloons, etc.

4. *Organization*.—Village headmen will be responsible for organizing these community centres within a time fixed.

They will also help in constituting the village committees. They will maintain a log-book for each centre in which activities including the attendance at the various weekly functions will be recorded. A sum of Rs. 500 will be allocated to each district for distribution as rewards to village headmen who have rendered meritorious service.

5. The next unit in the organization is the taluk which will have a taluk committee consisting of the nominees of the Harijan Sevak Sangh and presided over by the Tahsildar. At district level, the existing Harijan Welfare Committee will be the controlling body, being augmented by one representative of the Harijan Sevak Sangh. He will be designated as District Harijan Sevak in charge of community centres on an honorarium of Rs. 150 per mensem. He will be assisted by Deputy Sevaks of the grade of Revenue Inspectors at the rate of one for organizing hundred community centres. The Deputy Sevaks will be attached to taluk committees.

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6. *Miscellaneous.*—To create the proper psychology among non-Harijans, the following will be done :—

(1) To interest the youth and thinking section of the public, annual competitions will be held for the best short stories, plays and other writings on the theme “ Harijans are of our own flesh, as gentle, as good and as great ”. Separate competitions will be held for adults, children and students. An amount of Rs. 3,000 will be set apart for this purpose.

(2) A monthly periodical in Tamil devoted to advancing Harijan interests and giving Harijan news will be started. If independent issue will be too expensive, it will be a supplement to some well-known paper of wide circulation which will undertake to publicize the news and views of special importance to Harijans.

(3) Posters will be printed, but it will be of advantage to have the posters printed by the Government of India for the whole country with captions in different languages.

